42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

577 771 portant and whenever it is customary to do so; in a word, you should lead a good religious life. Indeed what can you expect from a man who does not live according to his convictions, or rather to the convictions of the generality of his tribesmen? Do you think that the spirits will leave you at rest if you do not do what is necessary, either to propitiate them or to put them to flight? Do you think you will be fortunate in your enterprises if you fail to observe, either the usual signs that will prevent you from entering upon dangerous enterprises, or the taboos which custom has told you not to transgress? It would be considered as the acme of bad behavior to live as a free-thinker in matters religious. You may say you do so to a stranger, you may appear not to believe our laws any more, when in the presence of an Ibanag,[2] otherwise he might laugh at you; but among us these things are very serious and they should be observed by all means. If you are a true Isneg, believe as an Isneg and practise your religion".

577 177 771 The Isneg, however, seem to be much less fanatical in matters religious than the Kankanay, the Bontok Igorot, and others. I have known Kankanay men to whip their Christian children for refusing to attend heathen sacrifices; such things would rarely, if ever, happen here. I shall come back to this again when comparing theory with practice.

577 829 721 "Headhunting is a glorious practice. If you are a real Isneg, you should take a few heads during your lifetime or at least help your companions in doing so. Never forego the occasion of participating in a raid planned by your friends, whether into the lowlands among Christian Iloko and Kagayan, or among Negritos, Kalinga and other Isneg at enmity with your people. If you have the opportunity to take the head of an enemy unawares, be it that of a woman or child, there you have a splendid occasion of becoming a *mĕñal*, a brave, without too much trouble and with very little danger. Not everybody has that chance, not everybody will become a brave, but you should at least try your very best to be one. What a glory

101 192 104 [2] Ibanag is the language of the Kagayan, but in an Isneg mouth the term means "anybody who is not an Isneg". What we express by saying "to become a Christian" is translated by the Isneg as "to become an Ibanag". It is almost impossible to convince them that an Isneg can become a Christian and remain an Isneg. Similar ideas obtain among the Christian tribes: they call themselves *Christiano*, whatever tribe they belong to, and all pagans in their eyes are Igorot, Kalinga, Itneg or Isneg; once baptized the latter have ceased to be anything like that; they have become Christians pure and simple.

181 or if they
152 acquire money unfairly and buy rice with it, the rice,
157 when eaten, will give them no strength. As born psy-
[577 chologists, they enjoy working on you so that you will
827] think and act as they desire. They like a practical
[522] joke even when it is on themselves. In fact, even accidents are taken as jokes and the one who has been injured is the one who laughs the hardest. When going through hardship, they show real endurance. Their code is to laugh and joke near the end just as if they had only awakened from a good sleep.

181 The Apayaos are courageous and lovers of free-
175 dom. The Spaniards never did conquer them, and even we Americans had a difficult time establishing our benevolent government. It was necessary to continue the military control for many years; and only in 1923 was civil government established. During the first part of the Japanese occupation, Apayao was a place of refuge for fleeing Americans and, after the fall of Corregidor, Cabugao was made the headquarters of the USAFFE of Northern Luzon. The Japanese did not establish themselves here in these mountain fastnesses until March, 1943. They did not find the people at all willing to collaborate and left in August, 1944. When the Americans returned, the Apayaos volunteered, almost to a man, to assist in defeating the Japanese. Many acted as "bolo men" without pay, and served as cargados, messengers and laborers. Thus they neglected even their farming, so that this year their crops are small.

● 101 These people call themselves *Isnegs* and are so known by the neighboring *Ibanags*, whose language is related to theirs. Probably they are called Apa-

yaos after the principal river in their country. Some say the word Apayao was originated in their fierce battle cry *"Ma-ap-ay-ao."* During this call the hand is clapped rapidly over the mouth so that the cry sounds much like the American Indian war-whoop. This cry is also used at a feast: when a new visitor comes, when the basi is brought in, and when a pig is killed.

I will endeavor to describe, from personal observation of its still numerous cultural remains, something of the life of the Apayaos as it no doubt existed little changed during the long centuries during which their folktales were formed.

The life of these people has much to do with the streams of the country along which most of them live. They do not live on the river flats, but on the mountain sides for safety. Many of their communities are named after the streams near which they are located. A considerable part of the food is obtained from the streams; and they are used for washing, bathing and swimming, as well as for scenery. Much of the transportation is on the streams, and the men are expert boatma nand raftsmen. During the heavy rainy season transportation on swollen rivers is perilous; but it is carried on somewhat. The result is that many a banca has over-turned in the roaring rapids; much valuable merchandidse still lies in the deep pools at the feet of those rapids; and many of family mourns the loss of a loved one. Therefore stories of the streams often occur in the legends of the people.

The people on each stream were isolated from each other for many centuries so that there has come to be quite a difference in their customs and dialects.

24:Scott H,M-4,5 (1954-1960) 1966
OA19 Ifugao OA19
Apayao OA5 •
Kalinga OA24
Bontok OA12
Igorot OA20
Benguet

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Map of the Mountain Province and Cordillera Central Region of Northern Luzon in the Philippines.

24:Scott H,M-4,5 (1954-1960) 1966

OA19 Ifugao OA19
Apayao OA5
Kalinga OA24
Bontok OA12
Igorot OA20
Benguet

IAKIgB 101-102

KEY TO MAP

Amasien	8	Lepanto	36
Asiga	7	Limos	14
Bacari	20	Mabaca	3
Bakun	37	Maducayan	29
Balbalan	13	Manangol	23
Banaao	10	Mayaoyao	40
Banat	43	Namultugan	1
Banaue	39	Naneng	17
Bauko	35	Natonin	30
Bitwagan	31	Pacil	45
Bokod	41	Pangol	21
Bonot	28	Pinokpok	44
Bontok	6	Ripang (Conner)	2
Botbot	25	Sagada	33
Buaya	4	Salegseg	12
Bugnay	25	Samoki	34
Canao	5	Sumadel	24
Dakalan	27	Tabuk	18
Dantalan	15	Talalang	9
Kalakad	19	Tanglag	16
Klangan	42	Tanudan	22
Kibungan	88	Tiempo	82